

himself solely to the government of his pupils; not to utter a word which did not convey a lesson; and not to perform an action which was not an example; to remind them of their high station, that they might become acquainted with its importance; to annihilate their pride; to combat those passions which flattery encourages, and to eradicate those vices which are peculiar to a court; to reprove them without losing their confidence; to correct them without forfeiting their friendship; to add to the consciousness of their duty, and to diminish the consciousness of their power; in a word, never to deceive his pupils, his country, nor his conscience, was the task of Fenelon; to whom the monarch said, "I give you my sons," and to whom the people cried, "Give us a father."

His plan of education is said to have been a masterpiece of judgment. When he entered on his charge, he found the duke of Burgundy haughty, imperious, and passionate, or rather furious to excess, on the most trifling opposition to his will. He was of so untractable a disposition that it was apprehended, should he attain the age of maturity, he would be the scourge of mankind. He was exceedingly obstinate, fond of voluptuous pleasures, the chase, and gaming. He was naturally stern, barbarous, and tyrannical. Yet the extent and sagacity of his understanding were prodigious. One subject of study at a time was too trifling for his attention; the most abstract sciences were play. So proud was he, that he regarded himself as on a level with Omnipotence, and he looked on men in general as mere atoms in the universe. Instead of adopting a painful train of arguments, Fenelon ordered, when any of those passions were in agitation, that his studies and amusements should be immediately suspended; that the most profound silence and an air of deepest melancholy should be maintained by all who approached him. The prince finding himself thus avoided, and considered as unworthy of attention, always grew weary of solitude, acknowledged his faults, requested forgiveness, and endeavoured again to conciliate esteem and favour. Fenelon ever received his humiliation with complacency, and then took opportunities of representing the unhappy effects of such violent passions, both to himself and to those around him; and that, if persisted in, he would be regarded as an object of consternation and terror.

Fenelon's system of education was regular, yet design was not obvious; every measure appeared the effect of accident, and derived from necessary occurrences. He laid down no regular hours for application, yet every hour and every place were made subservient to improvement and instruction. At dinner, at play, riding, walking, or in company, his curiosity was continually excited by casual hints, and judicious remarks were introduced in the course of the most desultory conversation; these hints led to questions and explanations. His pupil's studies were generally engaged in at his own request. In short, by the power of education Fenelon transformed his royal pupil; rendered him, from the haughtiest, the most humble; from the most ungovernable, to the

most easy of control; and from the most passionate and furious, one of the meekest of mankind. On any accident or situation, which was either calculated to correct a foible, or to recommend any particular virtue, Fenelon wrote a tale, a fable, or a dialogue. In this mode of instruction, he showed that crooked policy in a sovereign always recoils upon himself; that to deceive his subjects, or his enemies, is not only immoral, but prejudicial; that greatness, which is purchased with crimes, yields neither glory nor happiness; that tyranny is more baneful to the sovereign than to the subject; that a prince can only find happiness and security in the love of his people; that the complaints of subjection, and the cries of misfortune, if rejected, ascend to the throne of God; that the glory of a wise and pacific prince is more solid than that of an unjust conqueror; that the frenzy of wars is the epidemic distemper of kings and ministers; and that, except under the pressure of natural calamities, as times of pestilence and famine, it is the fault of those who govern if the subject be unhappy. Such are the exalted maxims which may be found in the *Dialogues of the Dead*; a work abounding with the soundest historical knowledge and the purest principles of government:—in the *Directions for the Conscience of a King*; which has been styled the catechism of princes:—and more particularly in *Telemachus*, that masterpiece of genius.

Such is the power of a wise and pleasing mode of education, that from an impetuous character arose a prince, affable, mild, humane, patient, modest, and humble; austere towards himself, benevolent to others; zealous to fulfil his duty, and to be worthy of his future destination of ruling a great kingdom. This astonishing change of character was formed by gradual and almost imperceptible degrees.

Fenelon wrote against the Jansenists.* The idea he had formed of the divine goodness, rendered him averse to the doctrines of Father Quesnel, which he called cruel, un pitying, and tending to plunge their votaries into despair. "What a terrible being," said he, "do they make of God! for my part, I consider him as a good being; and I can never consent to regard him but as a tyrant, who, having fettered us, commands us to walk, and then punishes us because we cannot obey him."

He continued at court eight years, with no other benefice than a small priory. At length the king bestowed on him the abbey of St. Vallery. He afterwards promoted him to the archbishopric of Cambrai. On accepting this promotion he resigned the Abbey of St. Vallery. When pressed by the king to retain it, he answered that "the revenues of the archbishopric were amply sufficient, and that he would not keep what might provide for some deserving person." But while acting thus disinterestedly, and thus promoted, he was suddenly removed from his office, and banished from court.

Several causes contributed to his disgrace. Abso-

* A sect of Roman Catholics in France, who followed the opinions of Dr. Jansenius, in relation to grace and predestination, which were Calvinistic.

lute perfection is concomitants of the visionary and Guyon, whose conferences held a book entitled, *Les Saints*. His relation; he was extravagant notions carried to Rome, the book was con-

To enter into dispute would be his to remark, that the enthusiastic and pure heart and evidenced in the *Reflections for et* to be the last of l

His mystic cause of his disgrace the Duke of Burgundy to the conduct of the monarch thought *Telemachus* his own

It has been justly archbishop of Cambrai his politics that the persecution, solution. He neglected his enemies, and him; he neither tion. When Bp. Pheemer, he milit with abuse instead call my arguments Fenelon were forgotten Cambrai; his friends were deprived of

Madam de Sevres, says, "Fenelon and the Duke the pupil were and correspond who could enjoy not without the obedience of his that Fenelon was for the atrocious *Telemachus* for Louis the Great 'I knew M. de I never before heart,' I feel it right to compla

The duke of rable preceptor of an abominable pupil wrote the and an opport